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WEEKLY REVIEW.

—THE Parsees have been grievously wounded just where they are most vulnerable. Some sacrilegious being has inflicted upon them a deadly injury. It is well known (we ourselves have written about it) that they have a sacred bull, white in every hair, for which they have a veneration almost as great as the devotees of the Maharajahs have for those supposed incarnations of Vishnoo. Some audacious being—it must have been a Parsee, for who else could have gained access to the precincts?—has cut off the tail of this sacred bull. Was it done in contempt for the degrading superstition that darkens the minds of his fellow-religionists? or was it done in the beneficent hope of letting in light upon their darkness, and shaming them out of their folly? or was the daring deed the dictate of a passionate hunger and thirst after righteousness? If every hair of the bull is sacred, then there must be a vast amount of holiness concentrated in the tail, and with this tail in hand the greatest sinner in the universe would open up for himself a triumphant passage to heaven. Among the opponents of the missionary in Bombay, none are more bitter, none exhibit more hatred of the Gospel, than a certain class of Parsees. We have constantly found them ready to defend the worst things in Hinduism as preferable to faith in Him who was 'holy, harmless, undefiled and separate from sinners.' Alas! the tail of their sacred bull has been cut off and modern science has not yet discovered the way to put it on again. Where were the guardian angels that should have watched over it?—We should be sorry to say what we have said, if we could not add that there are Parsees who have no sympathy at all with these miserable superstitions, and who are sincerely desirous of seeing them overthrown; with minds sufficiently elevated if not to appreciate the character and the work of Christ, at least to desire that there should be a calm consideration of the claims of Christianity.

—So madly are the Goojerati Hindus devoted to the worship of the Maharajahs, that men and women fight their way in great crowds daily through the entrance to the temple where one of these sits half-naked to bless the gaze of his votaries. Sepoys stand at the entrance with whips which they freely lay on the shoulders of the crowd, just as is done at Punderpoor when the pilgrims are crowding to get a glance at Khundoba. This condition of matters has been this week brought to notice by the fact that by the whip of one of these officials one of the worshippers lost an eye. Weak and delicate women mingle in this crowd, and think themselves happy if they meet the eye of the Maharajah and find a gracious acceptance of their gifts. And all this so many years after the frightful exposure made in our High Court of the character and practices of the Maharajahs! But the common Hindu notion is that an incarnation can do no sin. Let him do what he likes, it is all right.

—To him that knoweth to do good and doeth it not, to him it is sin, says the New Testament. A most important means of doing good, is to cease to do evil, to refrain from inflicting harm. As men are constituted, he that puts in the way of his fellow-men, temptation to use that which corrupts and enfeebles mind and body and shortens life, is doing harm. He is doing work that may properly be called Satanic. In our last week's Epitome were some extracts from the *New York Observer* on the Opium trade as carried on by the Government of India. Unless we adopt the cynical view that it makes very little difference how the mass of men live and die, we cannot but confess that the traffic is simply iniquitous. We are sorry that one of our contemporaries considers the *Observer* to be altogether wrong. The latter described the opium area in India as measuring 600 miles by 200. The *Indian Statesman* says this is 120 thousand square miles, a preposterous figure. Whether the *Observer* meant that the whole of a region 600 miles long was devoted to opium culture, we doubt: but granting it, the *Observer* is right as to the quantity actually grown and the revenue derived from it, and the number of consumers in China and the effects of such consumption. It is not necessary to be a financier or a statistician, to appreciate the moral character of the traffic.

—A FRIEND in the districts writes: "Did you notice the incessant falling of meteors on the night of November 27th last, when we were said to be in contact with the Comet? I wondered whether there could be any connection between the two events. I see now there is an article in the *Cornhill Magazine* connecting the two events."

—THE Baptist Church edifice on Bellasis Road, the corner-stone of which was laid about a year ago, has been completed, and was opened last Lord's day. Sermons were preached on the occasion by the Rev. Mr. Gregson of Agra and the Rev. Mr. Money of Madras. There were special services last Wednesday evening, when the Rev. Dr. Wilson presided, and addresses were made by Rev. Messrs. Small, Harding, Gregson, Money and Bowen, and a financial statement was read by E. Hingley, Esq. The Church is a handsome and commodious building. The total cost is about Rs. 22,500, of which sum about Rs. 6,000 remain to be collected. The Rev. E. Edwards has lately sent in his resignation and is not expected back from England, so that the Church is for the present without a pastor. We trust that the Lord will give them a man after his own heart, and that this body of Christ's people may take an active part in the great work of evangelization that remains to be accomplished in the city. A most catholic and kindly spirit pervaded all the addresses last Wednesday. One of the illustrations then used, showing the interdependence of different denominations of Christians, was as follows: An army consists of different corps; there is the infantry, the cavalry, the artillery, the sappers and miners, &c. Now, on a great field day, when all are engaged with the enemy, it may chance that a certain corps, at the right flank, succeeds in driving back the force opposed to them; they pursue them far and put them to flight completely; but just at the moment when they are shouting their success abroad, word is brought that all the other divisions of the army are in full retreat, and the day has been lost; nothing will remain for the successful corps but to abandon their victory and do their utmost to regain the main body in their flight. If we indeed all belong to Christ, then the gain of one is the gain of all, and the defeat of one is the defeat of all. Let Christians in India realize that they are in the presence of a foe that demands all their attention, and they will realize better their oneness. We do not like to use this word 'foe' with reference to our Indian fellow-subjects, without explaining that we fight not with flesh and blood, but with the evils that have so long held the minds of the people in bondage, evils that once had as great a sway in Europe as they now have here. We are persuaded that no Church planted in India can enjoy the blessing of God, unless it occupies itself with the surrounding population. It must be a missionary church, not in the sense of making occasional collections in behalf of Missions, but in the sense that every member shall have it laid upon his heart that he is to seek personally, in all practicable ways, the enlightenment and salvation of those about him. Christians can have nothing to do with the Cain sentiment, Am I my brother's keeper?

WE are glad to acknowledge receipt of the Report of the American Marathi Mission for 1872. There are 21 churches containing 629 communicants under the care of this Mission. There are but seven missionaries; 25 years ago there were eleven. But the work is developing. There are 13 Native pastors and a large number of other Native labourers. The additions by profession of faith last year were 76. We have marked a number of passages for our Miscellany, but think it desirable to give prominent insertion to the following:

We are sorry to notice one incident connected with our work at Ahmednuggur which may seriously affect its progress. This is the recent action of Bishop Douglas of Bombay in sending Missionaries of the S. P. G. Society to commence operations there. For 40 years the American

Missionaries have laboured at this station and in the surrounding districts, and by the blessing of God seventeen Churches have been organized there, containing now about five hundred communicants. The Church in the city of Ahmednuggur numbers nearly two hundred.

By that Christ-taught comity which prevails among the Missionary Societies of different denominations, others have forborne to enter this field already occupied by us, and have turned their attention to some of the other numerous cities and districts now open to the Gospel, of which there are many in India still untrodden by the foot of the Missionary. Thus our relations with other Societies have continued to be of the most fraternal nature.

In 1871, however, Bishop Douglas sent a Native Catechist and Teacher to commence operations at Ahmednuggur, and now (January 1873) a Missionary is stationed there to prosecute the work of the Society. The policy of intruding into the Mission fields of other Societies has been prominently before the Christian public for years, and its objectionable features have been pointed out. It is a marvel to us that anyone can persist in this policy after such a full exposure of the evils attending it. One fact in connection with the intrusion at Ahmednuggur will show the reckless manner in which such measures are pushed. The Catechist selected for this Station is one who less than four years before was dismissed from the service of our Mission, and excommunicated from the Church for unchristian conduct. He was afterwards restored to the communion of the Church in Bombay. He then applied to the Bishop for employment, and was sent to Ahmednuggur on double the pay he had formerly received from us, and more than double the allowance to Catechists of equal ability and education now employed by us in that district. Such a fact needs no comment. Its demoralizing tendency is obvious to every one.

At the recent Conference in Allahabad, over a hundred Missionaries from all parts of India, representatives of twenty different Societies—including some of the most able and venerable members of the Church Missionary Society—passed the following Resolution :—

"The Conference desires to put on record their sense of the grave importance of the principle of the mutual non-interference of Missionary Societies. They are of opinion that, with certain well-recognized exceptions, such as the large centres of population, it is expedient that the agents of different Missionary Societies should occupy different fields of labour. Without calling in question the right of every Missionary to exercise his ministry wherever God may give him opportunity, it is their solemn conviction that the progress of the Gospel in a heathen land can only be retarded by the Missionaries of one communion receiving the converts of another Church, who are as yet imperfectly acquainted with divine truth, and unable to enter intelligently into questions which separate the minor sections of Christendom—especially those who are under discipline."

This is in full accord with the recognized principles of comity throughout the evangelical Christian world. It is to secure the peace and welfare of the weak disciples of Him who has said "Blessed are the peace-makers" that we deprecate the entering of this field by another Society. We have only the kindest personal feelings towards the excellent Chaplain of the Station and the Missionary, who have been directed to initiate this intrusion. We believe at heart they would prefer to follow the rules of comity by which the relations of other Societies are regulated. The graver responsibility rests with those who press earnest Christian men upon a course from which Christian courtesy instinctively shrinks.

This protest may be set aside as of no account; but it will not be unheeded by Him who is "Head over all things to the Church"—at whose tribunal the Church dignitary and the obscure believer will stand on the same footing before One who "is no respecter of persons," and who has bid us "follow after the things which make for peace."

At the Annual Meeting of the Bombay Tract Society last Friday, a number of interesting facts illustrating the importance of the Society's work were brought forward. An officer proceeding to a station in this Presidency received from some friend a tract. Taking not the slightest interest in the subject of religion, he, through some whim or other, sent it to another young officer in the station, who, through the blessing of God upon the reading of it, was brought to Christ. The young man thus converted then sought to obtain for the one who had given him the tract the same blessing he had himself experienced. His prayers and endeavours were of no avail, however; his friend was proof against all the influences that could be brought to bear upon him. Twenty years rolled by, and the two officers were again together. The one who knew the Lord gave the other a tract, begging him to read it, and at the same time lifting up his heart to God for a blessing upon it. At breakfast the next day the one who had taken the tract proposed reading it to his wife. He began to do so; but when he was about halfway through it, he became unable to proceed, and rising, abruptly left the room. His wife wondered what could have happened to him, and went to look for him in his bedroom, where she found him on his knees crying in anguish of spirit to God to have mercy upon him. Before very long, he was rejoicing in the Saviour, and took his stand as a follower of Christ. In conclusion the speaker said, The one who was first brought to Christ through the blessing of God upon the tract given him, and who lived to see this same donor converted by another tract twenty years after, is the person who now addresses you. A speaker from the South of India told of a Hindoo devotee who determined that he would achieve righteousness by building a tank in a certain locality. The cost would be 7,000 or 8,000 rupees: and this he proposed to get by begging. To show how much he was in earnest in the matter, he had an iron cage for his head, fastened at the neck, which he bound himself by a vow not to take off till he had accomplished his end. During the years in which he wore this he was not able to lie down; at night he would introduce some cotton into the cage for the back of his head to press against, and leaning against a wall took his sleep standing. It was the time of the American war and of cotton speculations in India, and on one occasion he asked a Native Christian for the latest news about the price of cotton. The Native Christian put into his hands a monthly paper published by the Christian Vernacular Education Society. He read this and found in it the old, old story of the Cross of Christ. This made a profound impression upon his mind, and he sought every opportunity of learning more about this way of salvation; and at length obtained a copy of the Bible and gave himself to the perusal of it. His heart was opened to receive the truth, and he was enabled to receive Christ as his Saviour and to confess him before men, to lay aside his cage and come forth into the liberty of the children of God. After the meeting we heard of the baptism on the preceding Sabbath of a Brahmin whose conversion had been brought about by reading Mr. Baba Padamanjee's Comparison of Hinduism and Christianity, under the following circumstances. He was teacher of a Government School about 12 miles from Bombay and found a copy of the above-mentioned book in the hands of one of the boys. He took it and read it, and was so much impressed by it that he conceived a great desire to find out the author and inquire further of these things. He noticed that the book had been printed at the Oriental Press, so he came to Bombay one Sunday morning and made his way to that Press. As he stood on the steps, some Native Christians of the American Mission passed by on their way to the Chapel close by. He asked them if they could tell him where Mr. Baba was to be found. In Puna, they told him; but invited him into the Chapel, where he heard the Gospel preached. After the lapse of more than a year, he received grace to look to Christ as his Saviour and confess him before men.

At this meeting of the Tract and Book Society we had the pleasure of greeting again the Rev. Dr. Murray Mitchell, to whom the Society has been so much indebted in days gone by, and still is. The Rev. J. S. S. Robertson of the Church Mission Society moved the adoption of the Report; Dr. Mitchell of the Free Church seconded it; a letter was read from Dr. Wilson; the Chairman, Colonel Field, addressed the meeting, and was followed by the Rev. Mr. Norton of the Methodist Episcopal Mission, Rev. Mr. Ziegler of the Basle Society, Rev. Appaji Bapuji of the Church Mission Society, and Mr. Yorke, Principal of the C. V. E. S. Normal School at Dindigul, made the closing speech. Rev. Mr. Small of the Free Church opened the meeting with prayer, and Rev. C. Harding of the American Board offered the closing prayer.

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MAY WE LOOK FOR MIRACLES? IV.

It is because Christianity is true that it requires to be supported by far greater evidence than that which obtains for other systems currency among men. The representation of the Bible is that men love darkness rather than light; that they are most unwilling to come to the light lest their deeds should be reproved. This being the case, they will naturally prefer a religion that best accords with their vitiated tastes, and allows them to believe that in sinning they do not forfeit the rewards that belong to righteousness. Our Lord said to the Jews: "I am come in my Father's name and ye receive me not; if another shall come in his own name, him ye will receive." He came in his Father's name and with his Father's credentials; doing the works that none other man did, and the great body of the Jews rejected him. The false Messiahs that came in a way more consonant to the Jewish tastes, raising armed bodies to fight the Romans, had a much better reception though they lacked the evidence of miracles, of prophecy and of personal character. Mahomet came without miracles, but he did not need any; his system sanctified sensuality, stimulated the pride of man by teaching that man's good works would suffice for his salvation, and gave large scope to the malevolence of the human heart by putting a sword into the hands of every disciple. For such a religion supernatural testimony was not required. So too with ancient and modern heathenism, Boodhism, Parseeism, Mormonism, and the like. Men are astonished at the facility with which these systems are received, and the tenacity with which they are clung to. But none of them makes any such demands as Christianity does, which requires of us the surrender of all our supposed righteousness, the acknowledgement of our hopeless bankruptcy of all goodness, and the consent to be saved from all sin by the Lord who bought us with his own blood. Sin has dominion over man and enlists all his powers and faculties in the struggle to maintain this dominion; even his conscience is compelled to fight on the side of falsehood; it shall come to pass, says Christ, that he who killeth you will think he doeth God service. All the sin in the world is just the expression of man's opposition to the will of God. The Gospel is God's endeavour to restore his will to power in the heart of man. It is consequently evident, self-evident, that man will reserve his utmost antagonism for a system in which God's will is fully embodied, and will receive with delighted preference any system that will allow sin to retain its dominion over him. 'The world cannot hate you,' said Christ to his unbelieving brethren; 'but me it hateth, because I testify of it that the works thereof are evil.' Go to a man living in a goodly mansion, surrounded by all the luxuries that men desire, and tell him that you have waited upon him for the purpose of submitting to him certain evidences that the said goodly mansion, its grounds and appurtenances, are all the property of another, and that it is only by mistake that he has regarded himself as the proprietor; you can easily imagine the frame of mind with which

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he will look at your evidences; the most paltry proof in his favour will seem to him to outweigh any amount of evidence against him. Now the Gospel really comes to bless men; but not in their sins; it requires repentance, that is, self-condemnation and hatred of sin; and it requires faith, that is, it substitutes Christ for self. Necessarily, it is resisted to the uttermost. You submit your evidences; you point out the evidence from prophecy; you point out the holiness and justice of God; you dwell upon the pure standard of morals exhibited; the character, life and self-sacrifice of Christ; the character and lives of the apostles; the long line of martyrs; the religious systems that have been defeated and displaced by Christianity; the amount of good that it has accomplished in the world. But your hearers interrupt you, asking: What do you require of us? And what do you offer us? You reply, We offer you eternal life in heaven; we ask you to acknowledge your utter sinfulness, to consent to abandon sin, and to receive Christ as your Saviour and Mediator. Straightway they exclaim: Oh, your evidence is of no value. Their whole nature is up in arms at once; sin sounds the alarm and the intellect flies to the rescue, showing them all manner of flaws in the evidence. When the mutineers of 1857 were in possession of Delhi, Agra, Lucknow, Cawnpoor and so many other places, and scarcely a British soldier could be seen on the horizon, an envoy proposing that the mutineers should lay down their arms would not have been listened to for a moment. In vain would he ask their attention to certain statements regarding the navy and army and wealth of Great Britain. It was necessary that there should be first an actual display made of the power of Britain before their eyes; then only would her offer of forgiveness and amity be regarded with any interest. Men that are sick of sin and desirous of reconciliation with God, will soon discern the proof that the Bible is from God, but the question is, How can men be brought into this state? How was it that they of whom we read in the Acts of the Apostles were led to cry out, What must we do to be saved?

A thought that will arise in the minds of many is this: How is it that we have gone on so many centuries without supernatural evidence? Does not experience show that it is not necessary? Can it be said that on the whole our missions have been unsuccessful? We must say some words on this head.

MUST WE SIN?

We are permitted by a friend to make use of the following extract from a letter just received from a relative in England, bearing upon the subject of what some call the higher Christian life.

It is an age since I wrote to you, but it certainly is not that I do not often think of you that I have been so long silent. An Indian letter, however, is a formidable thing, and so always gets laid aside for the leisure day which comes—when? But, notwithstanding the silence, I believe we have been together in heart very specially of late, for I think God has, I would say almost *strangely*, been directing our thoughts into similar channels.

I will tell you what I mean. A letter came from you to B. saying how much you and C. had been helped by Mr. Taylor's ministry, and how you had found a power in our blessed Saviour to deliver from sin in a way you had never so much as thought of before.

At that time D. F. was with us, and she and I were deep in discussion and studying of our Bibles on this very point. Our attention was directed to this subject some three years back, and while, as we found on comparing notes, both our minds had been working on the matter, we had come to the conclusion that it was a *false* hope.

Dear advanced Christians had told us so, and had solemnly warned us against these "new holiness views," as leading only to presumption and self-complacency, and we had *felt* the same; but yet we were not altogether satisfied, and now that we had met again, we gave each other the benefit of our respective thoughts, and the result of this comparing of notes was that it led us to a fresh search of our Bible with renewed hope.

Just then your letter came to say that you had both found by happy experience that to be true for which we were seeking. Your testimony helped us much, and now I believe we can say with you that we do see Christ as a Deliverer from sin, in a way we did not previously. At least I speak for myself. My eyes have been gradually opened, and I hope will still be more so, and I believe dear D. in the same way is being led to see a fulness in Christ she had not seen before.

This is how I view the subject, briefly to explain. I do *not* find that I have entered any sinless state, as I am afraid it is too often incautiously explained to be; on the contrary, I feel only more deeply sinful, but at the same time I do believe and find that as a temptation arises, *if* I can fully trust Jesus to deliver me from it, instead of trying to battle against it in my own strength, He does obtain for me the victory, and my peace remains unbroken. But, further, it is only if I am abiding in Jesus that He is ready thus instantly to come forth to my defence, and the way by which I can alone abide in Him is by being perfectly willing that He should work in me and do *all* His will.

When I resist the motions of His Spirit, then it is that "He withdraws Himself and is gone" and I cannot instantly find Him ready to my help when the need arises: then it is temptation is followed by failure, and peace is lost. But, to find out as a truth that there may be for the Christian, even in this life, such an abiding in Christ as to produce constant victory and unbroken peace, by a full consecration and a full trust, is a great step towards the attainment of such blessings; and even to experience this in a limited degree makes one's heart bound with gratitude and one's pathway bright in a way it never was before."

It should be borne in mind that the mere fact of our being tempted does not imply sin. Our Lord was tempted in all points as we are, yet without sin. The consent of the mind is necessary to constitute sin. A matter comes up before the mind in the form of a proposal; the mind takes cognizance of it, sits in judgment upon it, and decides regarding it. If the decision is a right one, promptly following the evidence, there is no sin, and our heart will condemn us not. There is a dreadful reproach attaching, in the estimation of many, to the word sinlessness; but it is a Scriptural designation of the children of God that they are without sin. (1 John iii.) The question at issue is not whether we can improve our natures so as to attain to perfection; but whether, discovering our absolute and constant dependence on Christ for preservation, we can receive him as our sanctification, and live every moment by the faith of the Son of God.

We have lately read with much interest a pamphlet just published in England by Mr. L. H. B. Tucker, entitled 'Born of God.' The writer of this, long known and esteemed as a Christian man, became the subject of a new experience some time last year, and was so profoundly impressed by the greatness of the change that he concluded he had never been a Christian, and that nothing less than this experience would warrant a man in regarding himself as a Christian. He discovered that Christ was able to save his people from their sins now, and heartily willing to do so; and looking into the word of God with this new light he was surprised to find that Christian discipleship was so constantly set forth as a renunciation of all for Christ, and a reception of Christ for all the needs of the believer. It would seem that he had never fallen in with any body of Christians who believed in this present full salvation, and he consequently speaks in his pamphlet of the whole Christian church as buried in absolute ignorance of what saving faith is; whereas the most numerous of all the Protestant denominations, distinctly recognizes it as the privilege of the believer to be kept by the power of Christ from transgression. We are inclined to attach a good deal of value to his pamphlet, as possibly the very extravagance that seems to characterize some of its features, may serve to arrest attention and direct it to a most important truth too much overlooked by Christians generally, that this is the will of God, even our sanctification. Christians are called saints throughout the epistles; that is to say, a profession of faith in Christ is a profession of holiness.

The whole professing Church has, as a body, entirely lost the Gospel of the Kingdom of Heaven preached by the Lord Jesus—the Gospel of the glory of the blessed God committed to Paul. The Gospel according to Satan, is—"Thou shalt call His name Jesus; for He shall let His people sin, and then forgive them."—The Gospel according to God, is—"He shall save His people from their sins." The kingdom of heaven is righteousness. Its sceptre is a sceptre of uprightness. The reign of Grace is by righteousness, unto eternal life, by Jesus Christ our Lord. No one who is not really doing righteousness has been born into that kingdom—has been born of him (1 John ii. 29). No one over whom sin has dominion can have become a subject of the reign of Grace. Every type in the Old Covenant, every miracle of Our Lord's in the New, is proof decisive that the invariable result of every real coming to him is immediate, perfect, sensible, permanent healing. By His stripes we *were* healed.

What happened to Naaman, when at last he yielded the obedience of faith, and went and dipped himself seven times in Jordan? Did not his leprosy completely depart? Was there one spot left? Did not his flesh come again like unto the flesh of a little child? Compare Job xxxiii. 14-30. Lovely picture of the real, unseen new birth, the sound of which is heard, which Nicodemus ought to have understood from this earthly foreshadowing! Did he not see, know, feel, that he was perfectly clean? Nothing short of this is true conversion—real regeneration—the veritable making-new of the Holy Spirit—the new-creating in Christ Jesus—when the old things passed away; lo, all things have become new; and these all out of God.

The salvation that is in the Saviour for us while in the body is salvation from doing sin. Any one doing sin cannot have that salvation, however full of it the head and lips may be. Did not she who touched but His garment's hem know in her body that she was whole of that plague which made her seek Him? So we, if by living faith we once touch Him, know in our hearts that their desperate sore and plague is healed. If we do not know this, it is certain proof that we have not yet truly touched Him: for shall He, from the throne of His glory in heaven, do less for those who get to Him than He did in the days of His humiliation on earth?

Justification through Faith. This means, we teach, that God does not really make the ungodly righteous: he remains ungodly; yet if he believes that the Lord wrought out a perfect righteousness for him, this shall be counted his; though not yet really and wholly his very own. It is as a glorious robe thrown over him, through which God's holy eyes shall not be able to pierce to detect the remaining iniquity within; and should it sometimes break out, He will graciously forgive it. This is what is generally understood by Imputed Righteousness.

Some go a step beyond, and get nearer the whole truth—that God credits us with—gives to us—His Son, and all His righteousness, to take, and use, and live upon—but they have an idea that this is only true theoretically, in God's books in heaven; not absolutely, practically, presently true, for us to enjoy now, and here, on earth. In

other words, they imagine a banker crediting me with £1000 in his books, and when I go to draw the whole out, and spend it, saying to me—" Oh, it is quite true that it is to your credit in my books; you may surely believe that: but as for your drawing it all out, and using it—that is quite another thing. I never meant that." What sort of a banker, what sort of a credit, would such be? Not of much use to me!

It is deadly error, contradicted by the whole tenor of Scripture, and expressly by such passages as Heb. x. 38, to say that I have any standing in Christ which would admit of my doing sin and yet remaining as spotless, acceptable, and well-pleasing to God, as if I were walking worthy of my vocation. Of all soul-destroying heresies I know no greater.

If Christ be really made holiness unto me, I am truly made holiness unto the Lord; not counted so, while remaining unholy. If I find myself practically unholy still, the Holy One is not in me—is not made of God holiness unto me. I must have received His Grace in vain—emptily: Oh vain, empty man! my faith is but a form, dead; because it hath not Him—the substance, the life, the power—it profits me nothing; He profits me nothing. I may seem to be religious, but my religion is vain.

Romans vi. puts very clearly before us the two trees—the evil and the good: the fruit of one, iniquity, unto death; of the other, holiness, unto life eternal. We cannot be half good tree and half evil. The Lord solemnly declares it impossible in Matt. vii. 17-29; Luke vi. 39-49. Yet the doctrine of nigh 1,800 years has been that we can. A glorious new tree of eternal life, growing side by side within us with—nay, part and parcel of—the old cursed tree of death; so that we sometimes bring forth good fruit, though much cankered and blighted; yet must expect often to bring forth utterly corrupt fruit.

It has been reserved for our perilous time to see the quintessence of Pharisaism, Sadduceeism, and Herodianism combined in those who arrogate the title of God's holy ones. I, alas! have been one of the worst.

We have persuaded ourselves that we were saints, covered with a spotless robe; while we knew, even owned, almost boasted, that there were vast remains of rottenness and dead men's bones within. We even made out that God's wisdom, love and power ordained, approved, permitted, could not help that it should be so: we were quite sure there could be nothing better to be had. Ah me! how exceedingly we misunderstood the object and effect of the blessed Saviour's death—the virtue of the precious blood of the new Covenant!

How then did you and I feel so sure that we had been born of God and of the Spirit, when every hour ought to have shown us that we were mistaken? Here is the all-deceit of unrighteousness in the perishing ones. Preach the whole truth fearlessly, and the flesh cannot, will not, does not care to receive it. Tell a sinner that Christ can make him quite holy; assure him that till he is quite holy he cannot have come to Christ; and he will not easily persuade himself that he has come, when he has not; but lower God's standard ever so little, be it only one-nonillionth part short of perfect holiness, and there will be an opening for some hypocrisy—self-deception—in a very fine natural character.

This is certainly a startling way of putting the matter. We hope our readers will not be repelled from the consideration of the matter by the absolute and trenchant way of stating it. We hope to say something more on this subject in our next issue.

WHAT IS TRUTH?

As our brother Paul hath written unto you. (2 Peter iii. 15.) The reference appears to be to Romans ii. 4, 'the goodness of God leadeth thee to repentance.' It would appear that it had already been a matter of surprise to the Christians that Christ had not come in glory, and they had sought reasons in explanation of it, and were taught by the Holy Spirit that the long-suffering of God was that men might be saved. We might suppose from this verse that this epistle was written to the Romans. It is evident that copies of the apostolic epistles were circulated far and wide, but some one epistle is here referred to as distinguished from the others mentioned in the next verse. From v. 1 however we might conclude that this epistle of Peter was sent to those to whom the first had been addressed.

The other Scriptures. (16.) The other writings. What could these be but the other books regarded as inspired?

To their own destruction. (16.) If Peter were the first of the Popes, we should have here a solemn warning against private reading of the Scriptures, and a recommendation to all Christians to listen only to Mother Church. Somehow or other this is omitted. The apostle himself writes to believers generally, 'to all having like precious faith.'

Our Lord and Saviour Jesus Christ. (18.) The passage in i. 1 is in the Greek word for word like this except that it has God instead of Lord: Our God and Saviour Jesus Christ.

Our hands have handled. (1 John i. 1.) The apostle has reference here to the erroneous views of the Logos, the Messiah, especially to the denial of his true corporeity.

[We have formerly published extended meditations on these epistles; still, we now make some jottings on them.]

Walk in darkness. (6.) In the next chapter 9-11 we see that not to love is to be in darkness. Therefore, not to love is not to be in fellowship with God. To say that God is light is to say that God is love.

If we walk in the light as he is in the light. (7.) What place is there here for sin of any kind? But the question arises, How about our past sins? Do they not still defile us? No, the blood of Jesus Christ effectually cleanses us from them all, so that no trace of spiritual uncleanness remains.

If we say that we have no sin, to be thus washed away, *we deceive ourselves.* (8.) See v. 10. How utterly supererogatory it would be to attempt to show that we have some time or other sinned, v. 10, if the apostle meant to say before (v. 8) that we are now and always sinning!

Cleanse us from all unrighteousness. (9.) Through the blood of Christ the Christian is as thoroughly cleansed from all unrighteousness, all spiritual defilement, as his body is from physical stains when he has washed it with pure water.

That ye sin not. (ii. 1.) He thus boldly states the object of his epistle. If anybody wants to be cleansed from all sin, he may be sure that his epistle will help him and not disappoint him.

If any man sin. What then? Shall he conclude that there is no more hope for him? Shall he despair because he has sinned? There is no fellowship between Christ and Belial, between light and darkness, between sin and purity. If a man sins he is not cleansed; he has need of the fountain. Observe the change from the third person to the first person in what follows:

We have an advocate with the Father, Jesus Christ the righteous. (1.) It is not, If any man sin, he has an Advocate; but, We have an Advocate. James in his epistle points out that if any man is sick, having committed sins, let him send for the elders and confess his sins, and let them pray for him and he shall be raised up and his sins forgiven. Again, in Galatians, Paul says that if any one has been overtaken in a fault, believers, they that are spiritual, are to restore him; they will show him his fault, lead him to repentance, and pray for him. So in the latter part of this epistle: If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. It is well to notice who the "we" are, referred to in the passage under comment; "we keep his commandments," v. 3; "we know that we are in him," and so on, all through the epistle. We that abide in him have an advocate; and if any man sin, we are to pray for him and restore him. The man must be made to see, what the apostle here so clearly states, that sin and Christ are antagonistic, must confess his fault in the presence of Christians and ask them to intercede for him. Two aims of the apostle appear throughout: 1st, to show Christians that they are expected to be holy and must be holy, an ample provision having been made for it; 2nd, to guard against despair in case any one should have got into darkness through sin.

Hereby we do know that we know him if we keep his commandments. (3.) We sometimes meet with persons who have a strong assurance that they are the children of God, but their conduct belies their profession. It is our privilege to know Christ; and to know that we know him; for the true Christian keeps the commandments. It might be well for some to go through this epistle looking out the words 'keep his commandments' wherever they occur. As a ground of confidence the commandments are no better than sand; but there is no true confidence apart from them, iii. 23, 24. The vine cannot bring forth fruit of itself, but fruit it must have.

Ought himself so to walk. (6.) To abide in Christ is to be led by the same Spirit that was in him. To behave as he did under provocation, under temptation, in privation; he did always the things that please the Father, and so must we. To abide in him is to abide in love; also, in truth. But we are in a world where the truth wounds everybody; all are combined to call something truth that is not, and to stigmatize as false the truth of God. It is one thing to abide in him, in your closet; and another, to do it before the sons of men. And how hard to maintain the alliance of love and truth! But through him we can do all things.

Epitome of News.

Saturday, March 1, 1873.

—*Overland Mail:* "A remarkable instance of recalling life by medical skill has lately occurred in Brussels. An unfortunate workman overtaken by drink had fallen into the Canal of Charleroi, which passes through the lower part of the town, and his body was not recovered for some considerable time, when it seemed hopeless to attempt to recall the drowned man to life; and the bystanders, exhausting the common remedies, came to the conclusion that the man was dead. By good fortune Dr. Joux, the medical officer of the 3rd division of the Police of Brussels, was at home, and his assistance was called in, and at once he resolved not to regard the case as hopeless. For three hours, however, the most effective remedies suggested by modern science were applied in vain, when Dr. Joux determined to have recourse to a more stringent treatment, and proceeded to apply plates of iron heated to a white heat to the upper parts of the body near the more vital organs. After some short time, to the astonishment of the assistants, faint signs of breathing were observed, and in the course of half an hour the drowned man awoke to life. At the present moment he is perfectly restored to health, and the only inconvenience which he has sustained results from the severe cauterization which his skin naturally underwent."

—"A series of distressing accidents is reported to have occurred at the Scala on Sunday last. The clothes of a ballet-dancer caught fire, and but for the immediate aid of the scene-shifters she would have been burned alive; a *modiste* fell down the staircase leading to the wardrobe, breaking her leg; a stage assistant fell dead, stricken with apoplexy; and a musician in the orchestra went raving mad, and was forcibly conveyed to the hospital."

—"The son of a deceased clergyman, who has been missing for some time, and for information as to whose supposed death in some of the colliery districts of Durham a reward has been offered, has just been discovered under peculiar circumstances at Bishop Auckland. For the past seven years he has been hawking toys in that neighbourhood in exchange for rags and bones, and, having lately been ill, he was under the necessity of applying to the parish for relief. This led to the discovery that he was the person inquired after by the authorities of Cambridge. His name is William Macro Seabrook, the son of the late Rev. William Seabrook; he graduated at Caius College, Cambridge, and was incumbent for some time of Stansfield, afterwards of Whickham Brook, Suffolk. His mother died in the Clergy Almshouse at Cambridge."

—*The Advance:* "The seven children of Rev. Wm. Howland, missionary in India, spent Thanksgiving with friends in Conway, and two of the sons, now nearly through their studies, occupied the pulpit on the following Sunday. They expect within a year to return to India to aid their father in his work, to be followed in time by the rest, all of whom are also consecrated to the missionary work."

—"The Constantinople Mission has suddenly been bereaved of one of its choicest members, Mrs. Mary A. Dwight, daughter of Rev. Edward E. Bliss, D.D., of the same mission, and wife of Mr. Henry O. Dwight, financial agent of the Board in Constantinople."

—"Miss Mary Ellis, recently acting principal of Mt. Holyoke Seminary, and for twenty years identified with that institution, sailed for Rome from Boston, Dec. 14. She goes out at the earnest invitation of Mrs. Dr. Gould to aid her in the Italo-American schools of that city. Dr. and Mrs. Gould are widely known, their cultured and

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Christian home having been for years the rallying-point of American travellers while in Rome. Some two years or more since, Mrs. Gould opened a day-school for Italian children, and the work has so expanded as to absolutely require foreign aid. Miss Ellis, already deeply interested in this enterprise by personal observation, carries to it also high intellectual abilities, rare executive powers, and devoted piety."

—"If female suffrage is to become a fact in any State, ought it to become such against the wishes of the women themselves? Should a majority of men, in a Legislature or in a State, force upon the women of a State the gravest responsibilities against their own will? For if the right be given to all, the commensurate duty will necessarily follow, as anyone can see, and as we have often shown. The *Religious Magazine* states that in one town in Massachusetts a petition for female suffrage, and a remonstrance against it, were freely circulated among the women, and that the petition received four signatures, and the remonstrance one hundred! And we have no doubt that this case very fairly represents the position of intelligent women generally on this question."

—"Rev. J. D. Davis writes from Kobe, Japan, to Secretary Humphrey, expressing regret at the 'baseless reports' that have gone out as if Japan were about to go back on its recent reformatory movements. 'Japan cannot go back,' he says; 'you might as well try to dam up Niagara halfway down the cataract. It must go on, and it will go on in geometrical ratio. But we want workers preparing to meet the opportunity.' But while that hitherto isolated country has of late become surprisingly hospitable to new ideas and foreign customs, infidelity is now its great danger. Rev. D. C. Greene writes of a European physician who recently made the remark to his pupils, in one of the largest medical schools in Japan, that he 'hated Christianity as badly as the Japanese themselves, and that in Europe none of the better scholars believed in it!' Mr. Greene pertinently remarks, 'The question comes home with some force to me. Is it economical, is it right, for us to wait until such heartless infidelity as this has spread itself over the land before we begin in earnest the work of evangelization? God knows that other countries need the gospel—are suffering for it; but where in all the world is there a country *passing through such a crisis as this?* Where is there a country which, humanly speaking, seems so ripe for the gospel harvest?'"

Monday, March 3.

—*Lucknow Witness:* "During the recent special services in Lucknow, a worthy Native Christian attended on one occasion, taking with him three Hindoos as inquirers. The four sat down together, and for a time the Christian was all-absorbed in the idea of having the inquirers brought to the truth, but in the course of the sermon, as the preacher was speaking of the leper, and describing the leprosy of sin, a sudden and powerful conviction seized his mind that his heart was thus afflicted. He went away from the meeting with a troubled conscience, thought and prayed over the matter the next day, and when he returned the second evening he himself came in the character of an inquirer. He felt perfectly certain that, however loyal he might have been to Christianity, he had not been renewed in heart, and, coming to Christ in humility and faith, he found, like the leper of old, that Jesus was mighty to save. It is needless to say that this Christian went away that evening with his power for usefulness increased a hundred-fold. Very many Christians in India, both European and Native, need what this man found. They are working hard for a good cause, but they are working in the dark. They apprehend but dimly the full meaning of the Gospel which they recommend, and when they tell an inquirer that Jesus is a Saviour they do not speak with that confidence and power which a personal experience of salvation gives. A Christian, in the fullest sense of the term, is a saved man, and as such he cannot use the name Jesus without a depth of earnestness which impresses those who hear him."

"An interesting prayer-meeting is held among the soldiers of the Fifty-first Regiment at Fyzabad. Two or three officers take an active part in the meetings, and the Chaplain promotes the good work in every way in his power. A meeting is held in the soldiers' chapel every evening, but most of these meetings are in the hands of the soldiers themselves. The Chaplain is present once a week, and one of the officers likewise conducts a meeting on an appointed evening of each week. We are very glad to hear that a number have been converted during the past two months, and a religious interest of more than ordinary power is manifested in the regiment. We cannot be too thankful when we hear of these indications of God's favour in India, whether in the army or out of it. Our Master has need of faithful witnesses in this land, and no true servant of Christ can bear his testimony in vain."

—"We are glad to hear of the baptism of a Hindoo family near Huldwáni, below Nynee Tal. Others are inquiring, and hopes are entertained of greater success among the hill-people than has heretofore been realized. We are very glad to hear that Dr. Humphrey, who had been ordered out of the country by his physicians, is likely to be able to remain another year."

—*Friend of India:* "The *Indian Church Gazette*, which is so useful in the information that it publishes in India regarding sacerdotal opinions and influences in India, states that the Society for the Propagation of the Gospel has refused to make over Bishop's College to the See of Calcutta. 'It becomes therefore the imperative duty of the Society to apply itself to the revival of the College.' Seldom, if ever, in the history of Protestant Missions has there been such a waste of public money. Apart from the salaries of the Principal and Tutor, and the endowment of £400 for scholarships, no less than £1,000 a year is assigned to a Christian education of which only 10 natives avail themselves. Only half of this is spent. The thing is scandalous, whoever is responsible. The first mistake made was in erecting the College outside of Calcutta. Why should not the Propagation Society do the same good work in the North of India that it has accomplished under such men as Dr. Caldwell in the South? Here is £2,000 a year, and a noble building and library, with all the associations of Middleton, Mill, and Dr. Kay, thrown away. Let the Society convert the College into a great Normal School, in which students shall be trained, according to their capacity and grade, on the purely Vernacular and Oriental, or on the English side. The Propagation Society could not give these wasted funds to a more urgent object, or one more in harmony with the history of the College, than that to which the Christian Vernacular Education Society has so long devoted itself from a catholic stand-point. The position of Bishop's College, outside of Calcutta, would be favourable to such a school, and it could draw children enough for a practising department from Howrah and the surrounding villages.

"The other Missionary Societies in Calcutta are much wiser. Those of the two Scotch, the Church, and the London Missions propose to unite their colleges in one, the chairs to be filled by the most able Missionary Professors from each college. It is surprising that the Societies at home did not long ago combine to carry out a scheme which, while saving money and setting preaching missionaries apart for ordinary evangelistic work, will immensely promote efficiency in teaching.

"We trust the Home Societies will show themselves as free from sectarianism as their agents here, and at once sanction this scheme, which, we believe, Mr. Fyfe proposed in vain years ago."

—*Friend of India*, from a letter in the *Delhi Gazette:* "Damascus, the oldest inhabited city in the world, contains 150,000 residents, or treble the number in Beyrout. For ages it has been famous as a commercial depôt and a resting-place for caravans from the East and West, the North and South. Before Ibrahim Pasha introduced by force his liberal policy, abolishing all political distinction between persons of different religions, it was necessary for Christian travellers arriving here to disguise themselves, or to move about cautiously from place to place. For years there was compulsory toleration. But the massacres in 1860 interrupted this comfortable state of affairs. Now, however, that outbreak of mad fanaticism appears to be almost forgotten. European and native Christians go where they please, without let or hindrance, and there are Christian clergymen, Christian churches, and Christian schools in Damascus."

—"A site and a grant of Rs. 6,000 have been promised by Mr. Campbell towards the building of a home for those fallen women in Calcutta who may seek to lead new lives. The Home should certainly bear the name of Miss Fendall, to whom it will owe its existence."

—"A fibrous plant called *Apocynum venatum* has been discovered growing wild in such quantities in Toorkestan that it may be expected soon to make its appearance in the market. Its fibres, as tender and delicate as flax, as strong and tenacious as hemp, are, by combining the qualities of the two, greatly superior to either. The Russians will probably endeavour to transplant it to Europe, an attempt which might be made by other countries as well."

Tuesday, March 5.

—H. M.'s Troop-ship *Euphrates* arrived in harbour on Saturday last, the 1st instant, from Portsmouth, with troops.

—"This is how the Gaekwaree money goes." A notice is given of a wrestling-match at Baroda, concluding as follows: "Bootha, the slender, taking a fine opportunity, caught hold of his burly antagonist round the waist with the speed of lightning and threw him down, amidst loud applauses from the Maharaja and the spectators. Mulharrao was so much pleased with this display of skill and strength that he ordered Rs. 20,000 to be paid to the winner, with a pair of gold wristlets and a dress of honour."

We hope that the Resident or other advisers of His Highness will be able to persuade him to make a better use of money raised from a poor people already well taxed to give their ruler the means of gratifying his extravagant whims.

—The *Indian Mirror* tells us that "Earthquakes have not yet ceased."

—*Christian Advocate:* "Great natural changes often take place before our very eyes unperceived, because they are produced by agencies which operate as silently as sunshine. Whole races of men, of animals, and of plants may be gradually fading away like a solwly dissolving transparency, and the change is never observed until it has been fully accomplished. Professor Shaler, of Harvard College, has noted, very ingeniously, the possible results of an unusually severe winter, such as the last. It was remarkably dry; the rain-fall was less than usual during the autumn. The snow-fall was also light, so that the ground had not its ordinary protection, and the frost penetrated in some places to a depth of five feet. This was deep enough to reach the roots of all forest vegetation. As is well known, the destruction of vegetable, especially tree, life was unparalleled. Not only were the roots of the trees subjected to an unusually low temperature, but they were deficient in sap to an unusual degree. The tree which suffered most was the arbor-vitæ. Probably more than half were destroyed. The red cedar likewise suffered greatly in some regions, also the white and yellow pine. All other coniferous trees in Eastern Massachusetts have suffered more or less. The greatest damage has occurred in sandy soils, while trees with access to moisture have survived.

"The deciduous trees seem to have received no damage. Herbaceous plants have also escaped."

—A correspondent of the *Statesman* describes a visit to Trimbak, near Nassick, on the festival of the Shivaratra: "On nearing the entrance to the town, our notice was drawn to the Brahmin priests, numbers of whom were on the look-out for victims. Each of these gentlemen carries a thick manuscript book covered with red leather, and having the appearance of a native banker's ledger. In this he has a record of the family names of all who at any time have availed themselves of his services, or of those of his ancestors, for the performance of religious rites. Every newcomer is waylaid and stopped. His name is demanded, and the book searched, and if the name turns up, the priest carries off his victim in triumph, to fleece him, just as his forefathers before him were fleeced, from time immemorial. A continuous stream of pilgrims is seen from early morning till evening toiling up and down the stone steps leading to the top of the hill, where greedy priests point out a little dirty puddle, which they declare to be the veritable source of the Godavery. A dip at this most sacred spot is sufficient to wash away all sin, so the Brahmins say: so the poor priest-ridden multitude believe; and the result is that the former reap a rich harvest of fees. Throughout the days crowds of men and women were to be seen bathing in the *Koospavrath*, another tank of reputed sanctity in the centre of the town. The water appears to be stagnant, and has become quite green from the accumulation of filth. In spite of this, the worshippers not only performed ablutions therein, but at the bidding of their priests they took the abominable liquid into their mouths. No wonder that these gatherings are a fruitful source of disease and death in India. At 3 P.M. the great event of the day took place. From the large temple of Trimbukeshwar, a palanquin issued in which was placed an idol, said to be made of gold, representing the chief god of the

place. It was a most unsightly monster, having five heads. Eager thousands crowded around to catch a glimpse of it! some devoutly saluting it, and others showering upon it rice and other offerings. After dipping it in the tank already mentioned, the procession, with numerous flags and banners, returned to the temple, and the festival of Shivratra was at an end. I saw in the very heart of the town a stall nicely laid out and well supplied with vernacular publications of the Tract Society; and the colporteur appeared to be doing a brisk trade, notwithstanding that the very next stall to his was one for the sale of all kinds of Hindoo books, done up in the most attractive bindings. Let us hope that some of these silent messengers from the Christian book-stall may carry light and life into hearts and homes where hitherto only darkness and superstition have reigned. In one or two places a number of people were to be seen giving their attention to the Christian Missionary, who was not (as some people seem to think is their wont) using strong language in condemnation of Hindu superstitions, but affectionately setting before his hearers the love of God in sending his Son into the world to save sinners."

Wednesday, March 5.

—Sind Correspondent of the *Times of India:* "I have to chronicle the intended departure, about the end of the month, of the Rev. Mr. and Mrs. Shirt, C. M. S., who have worked hard for the advancement of education among the natives. The Rev. Mr. Shirt has laboured in this country for the past seven years, and now goes home on two years' furlough to recruit his health. It is hoped he will speedily regain his strength and return to India with renewed vigour. I think it is a pity that missionaries so exclusively devote themselves and their great talents to the heathen, instead of setting apart a portion of their time to call on the Europeans in the station, so as to become sufficiently intimate with them, to offer them advice and comfort as a friend, and be the means, perhaps, of reclaiming many from drunkenness and other vices. By so doing I am certain the missionary cause would be advanced, for how can it possibly be expected that the heathen will be converted while surrounded by Christians who are so only in name? No squeamish fear of encroaching on another's duties should keep our missionaries back from this good work, for the chaplains of a station of the present day find enough to do in attending to the military."

—London Sporting Correspondent of the *Bombay Gazette*, on the morals of the stage: "Any honest manager who has a fair supply of morals, a sufficient balance at his bankers, or good credit and the pluck to hunt the vicious 'swells'—what a misnomer! who stand bad champagne, and lead by aid of its potent excitement poor but pretty girls down the broad and easy road to ruin,—from behind the scenes, and depend for support on the public, he would find it to his advantage. Many an honest girl with a comely face and figure resorts to the stage as a means of securing for herself, and perhaps impoverished parents, a respectable livelihood. Being uneducated, she most likely joins the ballet. First of all her virtue is assailed, most probably by the manager himself, then by some 'noble lord,' a commoner with more money than either wits or honour being handy; flattery, wine, money, shipwreck her, and what follows? A short career on the streets, a still shorter in one of the hospitals, at no distant period starvation, the workhouse, an unknown and uncared-for grave. I do not mean to say that there are not very lovely girls who have passed this ordeal and come out as refined gold, but for one that has, how many thousands are there that have not turned 'gay' to die in sorrow?"

Thursday, March 6.

—Home Intelligence: The prosecution of the Catholic priests in the Galway election case has commenced. The first case, that against Father Loftus, broke down through the jury being unable to agree to a verdict. The case against Father Quinn is proceeding.

Dr. Hessel has been publicly entertained previous to his departure for Brazil. He has sent a letter to the newspapers thanking the subscribers to the fund in his behalf, which has reached £1000. The Queen has also expressed her sympathy for him, and sent him a cheque for £30.

The strike of the colliers in Wales still continues, and there are at present no signs of its coming to a termination.

The price of best coals has advanced to 54*s.* a ton. The furnaces of the Royal Gun Factories at Woolwich, among many others, have been temporarily stopped.

The high price of coals is causing much commercial inconvenience, also great distress amongst the working classes.

Mr. Reade, the author, has obtained a verdict, with £200 damages, against the *Morning Advertiser;* and in the case of Clayton *v.* Jones, where the defendant accused the plaintiff of cheating at cards, both parties moving in the upper circles of society, the Lord Chief Justice having severely commented upon the public scandal, the jury were discharged without being able to agree upon a verdict.

The crisis towards which events in Spain have been for some time tending has at length arrived. On Saturday, King Amadeus informed Senor Zorrilla that he had resolved to abdicate. The Ministry endeavoured to dissuade him from his intention, but, though he consented to postpone his final decision for twenty-four hours, he did not alter his determination. Senor Zorrilla was interrogated on the subject in the Cortes on Monday evening, and stated that he had not then received an official notification of the King's decision. The Congress declared itself permanent, and a permanent committee, consisting of the President and fifty members, was formed. On Tuesday a message from the King announcing his resignation was read in the Cortes. His Majesty said that it was a great honour to preside over the destinies of a country, however profoundly disturbed it may be, and that he had resolved to keep his oath and respect the Constitution, believing that his loyalty would compensate for the errors due to his inexperience. "My good wishes," added the King, "have deceived me, for Spain lives in the midst of a perpetual conflict. If my enemies had been foreigners, I would not abandon the task, but they are Spaniards. I wish neither to be the King of a party nor to act illegally; but, believing all my efforts to be sterile, I renounce the Crown for myself, my sons, and heirs." The President then proposed that the King's message should be sent to the Senate, and that both Chambers should unite and assume the sovereignty. This was supported both by the Conservatives and the Republicans, and the Congress and the Senate subsequently held a joint meeting, the President of the Senate taking his seat next to that of the President of the Congress. The latter then declared that both Houses had joined and constituted themselves the Sovereign Cortes of Spain. The abdication of the King was unanimously accepted, and a Commission appointed to draw up a reply to his Majesty's message.

We shall soon have ocean signal stations—telegrams meeting a captain in mid-ocean, warning him which way the wind is blowing a few hundred miles ahead of him. At sea, as on land, all over the world there will soon be a simultaneous knowledge of where the storms are, and what course they are taking. It is not thought to be at all beyond the resources of the age to have floating stations in deep water secured by submerged buoys and connected with a cable. Whether these will ever be converted into mid-offices to save the double voyage many letter-bags take, we will not hazard an opinion, but insurers of ocean freights will not long be satisfied without the means of protecting by a storm signal vessels that otherwise would be rushing to destruction.

Mr. Bessemer has offered to supply guns that shall fire balls of five tons at the rate of one a minute and to construct a gun to fire a ten-ton ball. (Prodigious! Perhaps some other inventive genius may be fired with the ambition to surpass this wonderful achievement.)

Friday, March 7.

Telegraph's Special Commissioner, on Assyrian Explorations: "One of the oldest among the Assyrian antiquities now in the Louvre—and one of the most ancient bronzes in the world—is a small statuette which represents a woman carrying on her head a basket supported by her two hands. Whether it may be irreverent or not to say it, in presence of such an undoubted piece of ancient art, certainly the general air and appearance of the figure suggest the idea that it was designed as the counterfeit presentment of an Old Babylonian apple-woman. Upon the dress there is an inscription embodying a dedication from Kudur Mabuk, an ancient Elamite King, and his son, who wore the crown of Babylonia. Accompanying this figure was found another relic of great interest; it was a small oblong tablet of stone, bearing an inscription dating from the reign of Hammurabi, an early Babylonian monarch who conquered the king that dedicated the bronze image. On this tablet stands recorded the excavation of a canal made to increase the fertility of the country, the prosperity of which, it must be remembered, almost entirely depends on its irrigation, so that the highest importance was naturally attached to such public works as that here commemorated. To these two companion monuments, the statuette and the tablet, is assigned an antiquity of at least three thousand five hundred years, and it is by no means certain that they do not really date much further back.

"But here occurs a long break in the continuity of the Assyrian collection at the Louvre; it contains no monuments or inscriptions between the time of Hammurabi and that of Assur-nazir-pal, the great warrior-king of Assyria. Some sculptures belonging to the reign of this Sovereign, which were taken from the English excavations at Nimroud, are now in the Louvre; and near them are the grandest and most imposing memorials in the Assyrian gallery—the great winged bulls and mythological sculptures from the palace of Sargon, a king mentioned by the prophet Isaiah.

"Among the smaller monuments are two perfect historical cylinders, dating from the reign of Sargon. They closely resemble small barrels in shape, and are covered with writing, which tells how the monarch in question conquered Armenia, Babylonia, Tyre, Samaria, Philistia, and many other countries and cities well known to us through the sacred records. Other fragments of cylinders in the Louvre belong to the famous Sennacherib, son of Sargon; they record part of that memorable compaign in which the boasting Assyrian monarch came up against Hezekiah, king of Judah. In the Assyrian Hall, guarded by the great winged bulls at either entrance, are also some sculptures of Assur-bani-pal—the Sardanapalus of the Greeks.

"The Louvre collection contains also a few fragments of the Library of Nineveh, both astrological and mythological. Of contract tablets there are several specimens. These tablets resemble in shape cakes of soap, and are about the same size. One bears the date of the first year of Nebuchadnezzar, the year in which some of the prophecies of Jeremiah were delivered."

—Indian items: "An officer of the R. A., Mr. Bonnor Maurice, was thrown from his horse during a steeple chase on the 1st instant, at Cawnpore, breaking his neck."

—A correspondent of the *Indian Mirror* in noticing the death of a European zemindar from the effects of drink, remarks:—"The evil effects of the pernicious habit of drinking have now become so painfully apparent that it is time that something like a public voice should be raised against them."

"From Rawul Pindee we learn that on or about the 20th of last month a dispute arose between two soldiers of the Rifles stationed here regarding a dog, which ended in a stand-up fight between the two disputants. The fight ended, and the men shook hands in the friendliest manner; shortly after, however, one of them died, it is supposed of rupture of the spleen, resulting from a blow received in that region."

—*Indian Statesman:* "The *Indian Daily News* expresses its belief that the only conception of Christianity which is not at variance with the Scriptures which reveal it, is 'that it is a direct personal relation between human creatures and a supernatural power. The Founder of Christianity, although he prepared his followers for direct communion with himself through a spiritual agency, nowhere prepared them for any such intermediation as the idolatrous instincts of human nature afterwards enabled ecclesiasticism to assume. There is no reason, if we go to the sacred writings instead of to the Church for teaching, why Christianity should not for ever remain the same simple personal relation between mankind and divinity which it was in the earliest days of its existence.' Our contemporary says that the tendency of 'the Church' theory is to make Christianity 'more of a system, and less of a personal life; a result everywhere to be deplored, and nowhere more than in India, where society is smothered in systems, and wants life to save it.'"

—Deaths last week in Bombay, 321.

Miscellany.

—*The 11th Report of the United Presbyterian Mission in Rajpootana; Beawr and Nyanuggur:* "Since last Report was written, twenty-five mem-

bers have, at this station, been received into the church by baptism. Of these, five are converts from surrounding heathenism; and twenty children of our Orphanage, who, after long instruction in the catechumens' class, and giving good evidence that they not only knew the truth, but desired to live it, were received into the church.

"Of the five converts from heathenism the first received was a woman named Lajji, whose case is surrounded with peculiar interest, since she was led to the fold of Christ by Rupa, one of our converts whom she had formerly led away from it.

"The baptism of the next three converts is the immediate fruit of a remarkable movement among the Bámbees of the city. Ever since their caste-fellow, dear old Lálá, became a Christian, they have shown some interest in the faith which he embraced, and have been in the habit of inviting us to come and speak a word to them on occasion of any great gathering of the caste. Early in the year, our recent Brahman convert Bihári Lál came with a request from two of their adjoining districts, that one of us should every evening conduct among them Christian worship. We were only too happy to comply with so hopeful a request: and, every night, by the bright moonlight, or the fainter glimmer of the stars, a group of from fifteen to five and twenty Bámbees might have been seen gathered round Bihári, or other native brother, often accompanied by one of ourselves, and listening with grave attention to the speaker's word. A short exhortation, based on some simple texts, and in which the audience sometimes took part by question and answer, was followed by a brief and simple prayer, in which the Bámbees, standing reverently, and many of them uncovered, joined, following sentence by sentence the words of him who led their devotions. A deep interest surrounded these nightly meetings, heightened now and again when Bihári's wife, Martha, accompanied sometimes by the ladies of the Mission, and lighted by the glimmer from a lantern, gathered the Bámbee women around her and taught them to sing our Christian hymns; waking those echoes which before had only resounded to heathen obscenities with the sweet melodies of the songs of Zion.

"After several months of continuous instruction, they gave, on examination, proofs of such an acquaintance with saving truth, and their conduct was so exemplary, that we had no hesitation in complying with their urgent entreaties and baptizing them into the faith of Christ.

"Our fifth convert of the year was a Rám Sneh Sádh, or priest, who, as a *protégé* of the Názir's, was living in a garden of his, and by reading the Shasters was drawing crowds of the city bunyás to his feet. The garden adjoined the Bambees' quarter, and, attracted by the work going on there, he began to inquire about the new and aggressive faith, and was brought by Bihári to the Mission bungalow, that we might discuss the comparative merits of our widely diverse faiths. We found him singularly candid and open to conviction; and, after a long discussion, he accepted a copy of John's Gospel and engaged to read it with me two or three times a week. His progress was marked and rapid; and he was hesitating and doubting about casting in his lot with us, when a sudden illness decided him. This was due, as he suspected, to something administered in his food by his bunyá followers, who had come to know and deprecate his visits to the Pádre. The decisive step was taken. He left his hermitage and came to live under the shadow of a Christian roof. Subsequent severe illness interfered somewhat with his progress in the knowledge of the truth; but he continued to cherish the hope that the good Lord, who had called him to be His disciple, would also preserve him to do His work. Almost his first act after even partial recovery was to join our bazár preachings, and with great zeal and fervour to make an open profession of Christ, and tell what great things He had done for him, and was ready to do for them all if they would only put their trust in Him. Eight days after the baptism of our three Bámbee converts, he too, after a manly profession of his faith in the Lord Jesus, made before a large and deeply engrossed audience, among whom mingled several of his former disciples, was baptized into His Church. He is engaged now in teaching in the Orphanage, preaching in the bazár, and preparing himself by study for higher duties.

"We would again invite attention to the fact that the press is worked solely by our orphans, and that any profits accruing are devoted to their support."

Nusseerabad and Ashapura: "The building of the *talao* was an inestimable blessing to the neighbourhood during the latter months of the famine, and not only so, but it proved a great blessing to the Mission, both as furnishing the Missionaries with a noble field of Christian labour while the people were assembled, and as securing for them the gratitude of thousands of those who were aided in their distress. For some time we were apprehensive that all the land needed for our purpose could not be secured in one place. Very little of the land made over to us by the village could be irrigated from the *talao*, and in but a very little more could wells be dug with advantage. At a very early period, however, our plans were greatly forwarded by two of the principal villagers selling to us a considerable amount of land immediately below the *talao* at a very reasonable rate. This example was soon followed by other owners of land, so that up to the present time we have purchased about 600 bighás of land. This with the original gift gives us about 500 acres to begin with for the formation of our Christian village. As much of the land is very poor, it will not be capable of supporting comfortably more than 35 families. We thus require more land both for our orphans and to furnish a field of labour for inquirers who may come from a distance. The work of forming this Christian village, 4 miles to the N. E. of Nusseerabad, which by anticipation we had called Ashapura (Hope Town) in the fond hope that it would become the abode of righteousness and peace, and that by means of its inhabitants the light of divine truth would be spread into the midst of the surrounding heathen darkness, has been begun."

In connection with the Mission Dispensary at Ajmere, Dr. Husband reports 4,700 as having been treated.

Todgarh: "Previous to the famine of 1868, the Bheels had entered into a compact renouncing cows' flesh, and had laid down other regulations by which they hoped to add to their importance and raise themselves higher in the scale of caste. The famine, however, came upon them in all its rigours, and the cravings of hunger made short work with their new-fangled compact. The eating of cows' flesh had formerly been proscribed among the Mairs, although many of them continued more or less openly to eat the forbidden food, and when the famine came, they too, like the Bheels, indulged freely in what is to the Hindoo the sum of all abominations. Loud and indignant was the outcry in all the bordering villages against the cattle-lifting and cattle-killing propensities of the Mairs. Now that plenty has returned, there has been a renewed and more successful attempt to put down the eating not only of cows' flesh, but that of buffaloes also, and thus to climb a step higher on the ladder of Hindooism. Some of the readers of this Report know that the 'kul devi' or patron goddess of the Mairs of Southern Mairwara is Peepláj, and that scores of buffaloes used to be cruelly hacked to pieces alive on the occasion of the annual *mela* held towards the end of the rainy season. This year no Mair was allowed to join in the butchery, far less to carry to his home any of the flesh of the animals sacrificed. The Balaees did all the bloody work and shared all the spoil."

—Lodiana Mission Report: While we believe the great commandment "to preach the Gospel to every creature," is to be fulfilled *primarily* in the Apostolic way, by simple, oral proclamation of the Good News, we at the same time make use of all *indirect* agencies in our power to bring the truth of the Bible to bear on the minds of the people. Accordingly we have, at almost every station, schools for boys and girls, where the word of God is daily taught to thousands of intelligent young men and women. We have a Press whence go forth annually tens of thousands of books and tracts with their message of salvation. Besides these we have the Orphanage, the Poor-house, the Leper Asylum, and Dispensary, which, Christ-like, minister to the bodily wants of the poor, despised, and forsaken, while endeavouring to supply the spiritual wants of their souls.

When sinners have been converted and admitted to the privileges of the church, every effort is made by faithful preaching and rigid discipline to build them up in the faith and knowledge of the Lord Jesus Christ. A large boarding-school is sustained, that the Christian women of the coming generation may not be behind the young men in the march of intellect, and that they may be fitted to give the light of the Gospel to their less favoured Indian sisters. Several young men have been sent to the Theological School at Allahabad, with a view to their being fitted in due time to assume the responsibilities of the pastoral office.

Sabathu: "A couple of villagers coming in one day with loads of grass for sale were induced by curiosity to stop and listen to the preaching. The Missionary noticed them and interrupted his discourse in order to explain to them what he had been talking about."

"'I am telling these people,' he said, 'that in God's sight we are all sinners, and that we all need a Saviour. Do you believe this?'

"'Yes, indeed: I am always committing sin.'

"'Is it possible! Are you not then afraid of the judgment of God? Why do you sin against Him?'

"'What can I do? We are not rich; we must earn our daily bread; we are too poor to do anything meritorious.'

"'But why should your poverty make it necessary for you to commit sin? Will you tell me some of the sins of which you are guilty?'

"'Well, this grass that I am selling, I have destroyed life in cutting it. I cut wood also in the jungle. But unless I sell grass and wood I cannot feed my wife and children. It is the *fate* of us farmers to commit sin. It is written in our destiny; we are obliged to cut our grain, and then every time we plough or reap we are sure to kill many worms and insects.'

"'But are these the *only* sins you have committed?' asked the Missionary, wishing to reach the man's conscience. 'Can you not think of any other evil acts?'

"He said he could think of nothing else.

"'Do you love God, and seek to do His will?'

"'Of course I do,' was his prompt reply. 'Who ever resisted his will? All men do the will of God. It is He that causes all that happens.'

"Without stopping to protest against this Pantheistic blasphemy, the Missionary asked, 'Do you love your neighbours as yourself? This is what God requires of every man. Have you never been unkind to any one?'

"'Never;' he said, 'Have you never wronged any one?' 'I am an honest man; I never defrauded or injured any one.'"

In Ráwal Pindí:—

"The Missionary was asked by the leading Hindús and Musalmáns that composed his congregation on one occasion to pray for them,—to pray that they might be brought to see and to understand the plan of salvation through the blood of Jesus Christ, as he did."

"*Barian.*—A place consisting of three villages, situated close to each other, within 12 miles of Hoshyárpur, and containing upwards of 5000 inhabitants, who are mostly cultivators and weavers. It has a pretty, green appearance from the outside, being surrounded by extensive mango-groves. That which gives it an interest in a religious point of view is its being the seat of a family of the Bedis, the descendants of Bábá Nának, the founder of Sikhism. The people of the place are simple-minded and religious. Their creed is pantheism, on which they are able to talk intelligently. They warmly welcomed us on our arrival, and paid us the same respect they give to their own religious teachers, and entreated us to be their guests during our short sojourn in their village. We stayed with them for a couple of days, and were much cheered with their eagerness to hear and learn. We talked and preached to them the whole day. They heard us with attention and were anxious to hear more. People in large numbers kept coming to us and going away the whole day, hardly allowing us time for necessary rest and refreshment. We represented to them over and over again the doctrine of man's sinfulness, his regeneration by the Holy Spirit, and justification by the blood of the Saviour. The thoughtful amongst them were much interested in our conversation, especially in the doctrine of the Holy Spirit, and acknowledged it to be the true account of human regeneration. They begged us to teach them to pray for God's Spirit, and promised to pray for his influence after we were gone. We hope and pray God may listen to their petitions and grant them the gracious influence of his Spirit."

Boys' Schools.—There are in all 42 boys' schools for heathen children in connection with this Mission. In these are taught throughout the year 4293 boys and young men. The Head Masters, together with about 40 teachers in these schools, are Christians. The Bible and other Christian books are taught every day to most of the pupils in these schools. The morning sessions are always opened with prayer and the reading of the Word. Special religious services are held on Sundays, at which many of the teachers and pupils are present. At some of the stations Sunday schools

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have been kept up, where, besides the usual Scripture lessons, the singing of Christian hymns is taught.

Yet with all this vast machinery, kept up at a great expense of time and money, it must be confessed that the results in souls brought to Christ are not at present very encouraging.

TELEGRAPHIC NEWS.

Athens, Feb. 26th: The Greek Chambers have been opened. The King's speech announces that foreign relations are good, but makes no mention of the Laurium Mines question.

London, 27th: In the House of Commons last night Lord Enfield, replying to Mr. Guest, said that the Government neither intends to ask Russia to fix a line beyond which she is not to permanently advance towards the intermediate zone, nor intends to recognize any unannexed territory as available for annexation.

Paris, 27th: The National Assembly have commenced a discussion on the proposals of the Committee of Thirty. M. Dufaure has announced that Government will unreservedly support the proposals.

Madrid, 27th: Marshals Serrano and Concha have placed their swords at the disposal of the Spanish Republic.

London, 28th: General Mark Atherley has been gazetted Colonel of the 109th Regiment, vice Colonel Wylie transferred to the 103rd.—In the House of Commons last night Mr. Cardwell, replying to Mr. Wingfield, announced that the Indian Artillery and Engineer officers will receive bonus compensation so far as they can justify their claims before the Commissioners.—The *Daily News* advocates redress of the grievances of regimental majors serving in India regarding pay.—The Commons Committee on the Army Estimates, after a two days' debate, have rejected, by 158 against 43 votes, Mr. Fowler's motion to reduce the Army by 10,000 men.

New York, 28th: There has been a conflagration at New Orleans. Six squares were burnt and two hundred families rendered houseless.—Several people have been killed at a fire at Boston.

St. Petersburg, 28th: It is reported that a socialist insurrection has broken out in the provinces of Uterane, Volhyria, and Podolia, and that frightful atrocities have been committed.

London, March 1st: In the House of Commons last night, Lord Enfield, replying to Mr. Osborne, said that the British representative at Teheran, in May 1872, reported an arrangement made between Russia and Persia whereby the river Attrek became the frontier line between Russia and Persia. Both countries denied the existence of a treaty ceding any territory.—Government has abandoned further prosecutions in the Galway case.—It is stated that General Edwin Beaumont Johnson has been appointed Quarter Master General of the Bengal Army, and that he joins at the end of May.

Paris, 1st: There is a fresh crisis at Versailles after a great speech of M. Gambetta denouncing the proposal of the Committee of Thirty. The debate has been adjourned to enable M. Thiers explicitly to declare whether the Bill means a republic or monarchy. M. Dufaure reiterates his assurances that the Bordeaux pact remains intact, leaving to all full discretion respecting the future form of government. The Bill changes nothing thereanent, and the Conservatives are satisfied. The Assembly have decided, by 499 against 209 votes, to proceed with the discussion of the clauses.

Madrid, 2nd: The Government has asked the Cortes for a credit of 4 millions sterling to mobilize 45,000 volunteers, and thus enable the troops to vigorously attack the Carlists.—Both houses of Congress in America have passed resolutions congratulating the Spanish people.

London, 2nd: The Irish Catholic Prelates are dissatisfied with Mr. Gladstone's University Bill, and will petition Parliament to amend the same.

3rd: The London bankers have been extensively defrauded by forged bills amounting to £50,000 in American bonds obtained by forgery.—Mr. Lizardi, charged with defrauding Messrs. Glyn, Mills, and Co., has absconded. His bail to the extent of £12,000 has been estreated.—St. Petersburg advices state that the Grand Duke Nicholas has gone to Turkestan.

4th: There is great depression in railway stock. In the House of Commons last night, Lord Enfield, replying to Mr. Whitwell, said that the Government considers that no recognizable government has yet been constituted in Spain.—In the discussion after the second reading of the University Bill, Mr. Gladstone promised certain modifications in Committee. Mr. Fawcett strongly opposed the Bill. The debate has been adjourned till Thursday next.—H. R. H. Amadeus has left Lisbon for Italy.—The reported insurrection of peasants in Russia has not been confirmed.—Forged bills to the extent of £80,000 have been discounted by the Bank of England. The perpetrators of the forgery are Americans, one of whom is now in custody.—At a meeting of the iron-workers in Wales it was resolved to resume work at a reduction of wages.—The Carlists are threatening Pampeluna.

Versailles, 4th: The Republicans are dissatisfied with M. Dufaure's speech, and insist upon further explanations. M. Thiers will consequently speak in the Assembly to-day.

Paris, 4th: M. Thiers in a speech has confirmed M. Dufaure's statements maintaining the Bordeaux pact.—The preamble of the Bill introduced by the Committee of Thirty has been voted by 475 against 199.

Madrid, 4th: The Carlists are overrunning Northern Spain, and there is a partial defection of the troops.

Washington, 4th: President Grant has commenced his second presidential term. In his inaugural message he says he believes that the civilized world is tending towards Republicanism. Governments are not weakened by territorial extension. He believes that God is preparing the world to become one nation. He then adds that he will endeavour to civilize the Indians, and if unsuccessful will wage a war of extermination.

London, 5th: On the motion of Mr. Plimsoll in the House of Commons last night, Government agreed to a Royal Commission to inquire into the condition of evils in the Mercantile Marine.—The colliery proprietors in Yorkshire have made a further advance of wages.—Belfort will be retained by the Germans until the whole of the war indemnity is paid off.—The Spanish Constituent Assembly meets on the 1st May.

Madrid, 5th: The majority of the Assembly oppose the Government Bill suspending further sittings and convoking a constituent Cortes, which will probably be made a cabinet question. This opposition exasperates the Republicans, and rioting is apprehended.

London, 6th: The iron-workers will resume work on Monday next, but the colliers still hold out.

PASSENGERS SAILED.

Per Str. *India, Feb. 28th:*

For Genoa.—Col. and Mrs. Dickens; Lieut.-Col. and Mrs S. D. White and child; Lieut.-Col. Hutcheon; Rev. and Mrs. Hartmann; Mrs. Roth; Mr. and Mrs. Best; and Mr. Bartoli and 2 boys.

For Naples.—Col. and Mrs. Haughton; Miss Presgrove; Col. and Mrs. Cane; and Mr. and Mrs. Kelsall.

For Port Said.—Mr. Lyall and son; and Mr. K. Karino.

For Ismalia.—Dr. and Mrs. Leitner.

For Suez.—Rev. John Piper and Mr. W. G. Jefferry.

For Aden.—Mr. Goldenberg.

Per P. and O. Str. *Hindostan, March 3rd:*

For Southampton.—Mr. and Mrs. A. Robertson and two children; Mr. G. Baumbach; Mrs. Ravenscroft and child; Rev. Father Bodonno; Rev. Father Macdonough; Mr. Philip Wright; Mrs. Primrose; Mrs. Coleman and five children; Mrs. F. and Miss Gibbons and three children; Mr. Frost; Miss O'Halloran; Mr. A. Farquhar; Capt. H. W. King; Mrs. Arbuthnot and child; Mr. J. W. Inglis; Mr. and Mrs. Irvine and two infants; Mr. Silas Sassoon, wife, and aunt; Mr. and Mrs. E. Urquhart, child, and infant; Mrs. H. S. Clive and child; Mrs. M. Powlett and infant; Mrs. Parsons, child and infant; Col. and Mrs. Mills, daughter and two children; Mrs. Troward, junior, and two infants; Mrs. Troward, senior; Mrs. Krincaid, child and infant; Mr. W. Yorke and infant; Mr. Bull, two children and infant; Mrs. Forbes, and child of Mr. Hobart; Mr. E. Plomer; Mr. and Mrs. Carter and child; Mrs. and Miss Scott and child; Col. Fisher; Mr. and Mrs. Daniell and infant; Mr. Alfred Millar; Mrs. Warner; and Mrs. Harrison, infant, and lady friend.

For Brindisi.—Mr. and Mrs. S. O. B. Ridsdale; Col. Chitty; Mr. H. N. B. Erskine; Mr. and Mrs. Harris and child; Mr. F. Barrow; Mr. Quilty; Mr. Sterling; Major A. P. Orr; Mr. C. E. Cresswell; Capt. J. B. Hearsey; Mr. and Mrs. R. Hutchinson; Mr. J. H. Watson; and Mr. M. Simpson.

For Venice.—Major and Mrs. John Birney and infant; Mr. and Mrs. H. B. Henderson; Mr. and Mrs. F. Beer; Mr. J. P. Thomas; Mr. LePoer Wynne; Capt. H. P. Wolferstan; Mr. Carter; Mr. J. Morrison; Mr. W. F. Stutz; Mr. J. G. Newton; Mr. S. Carlisle; Capt. G. W. Holdsworth; and Mrs. Jansen.

For Suez.—Capt. S. E. Becher; Mr. S. Waterhouse; Mr. B. A. Haggin; Mr. W. Crow; Mr. H. Rhodins; Mr. C. W. Turner; Mr. E. W. Sutton; Mr. Wuzeer Zada M. O. Khan; Lieut.-Col. Swindley; and Captain Blackett.

For Aden.—Mr. Bull.

Per Str. *Ariel, 5th:*

For Liverpool.—Mrs. O. Rasign, and four children; Mrs. Watson; Mrs. Hurloch; Mrs. Ramsay; and Miss Thompson.

Per Str. *European, 4th:*

For Liverpool.—Dr. and Mrs. Webb; Mr. and Mrs. Pearson and one infant; Captain and Mrs. Pemberton and infant; Mrs. Walker and three children; Mrs. Duncan; Mr. and Mrs. Bond, two Misses Bond, one Master Bond, and four children; Mr. Senior, Mrs. Gregson, one infant, and servant; and Mr. J. Robinson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Behar, Feb. 28th:*

From Southampton.—Dr. and Mrs. Day and child; Mr. H. J. Hadow; Lieut.-Col. Clarke; Lieut.-Col. Dawson; Capt. Ewbank; Capt. and Mrs. Jackson; Mr. and Mrs. Ward, child and 3 infants; Mrs. Girling and 2 infants; Mr. and Mrs. E. W. Gibson; Col. Young; Miss LeMesurier; Mr. K. G. Deshmukh; Qr. Mr. Linford; Mr. E. J. Gayer; Mr. and Mrs. Thomson and infant; Mr. H. Thompson; Mr. Baily; and Mr. J. C. White.

From Brindisi.—Major F. H. Jenkins; Capt. H. H. Webster; Mr. Scott; Col. Maunsell; Col. Paterson; Capt. and Mrs. Logan; Mr. P. McFadyen; The Honourable Mrs. Montgomery Moore; the Earl of Ranfurley; Mr. P. Merrett; Major Waterfield; Mr. H. Berners; Mr. E. Chaplin; Mr. Rahean; Mr. and Mrs. Hope; Mr. Kingalke; and Col. Brown.

Per Str. *Urbino, March 3rd:*

From London.—Mrs. and Miss Angell; Mr. and Mrs. Roach; Mr. Mead; Mr. Morse; Miss Hodgkinson; and Mr. McMillan.

Per P. and O. Str. *Hydaspes, 6th:*

From Southampton.—Mrs. Davidson; Mr. W. W. Hinde; Miss V. Jackson; Capt. J. Liston; Mr. and Mrs. Clay and infant; Mr. J. Leggatt; Mr. and Mrs. Gray; Major H. G. Payne; Mrs. Rowbotham; Lieut.-Col. J. Lester; and Mr. G. F. Rimington.

From Venice—Surgeon Major and Mrs. McKenzie; Col. and Mrs. Bowen; Lieut. H. Brook; Mr. and Mrs. Davidson; Mr. and Mrs. Quinton; Capt. and Mrs. Dent; and Rev. J. E. Stuart.

From Ancona.—Mrs. Maclagan and infant; and Mrs. Brown.

From Brindisi.—Mr. C. E. Herbert; Col. Johnson C.B.; Mr. W. R. Seaton; and Col. Coote.

From Aden.—Lieut. Mayhew, R.A.; Lieut. Kemp, R. N.; Miss Bennett; Kazi Shahabooden; Moosabhoy Sharia, two ladies and infant; Mr. Sullivan; and Mr. O'Toole.

DOMESTIC OCCURRENCES.

(*Charge for insertion*, 8 *annas.*)

BIRTHS.

BEG—On the 8th Jan. 1873, at her residence, Elizabeth Terrace, Sydney, New South Wales, the wife of Rev. Wazir Beg, M.D., LL.D., M.R.C.S. (England), Minister of Chalmers' Church, Sydney, of a son.

GILDER—March 4th, at 7, Hornby Row, Fort, the wife of the Rev. Charles Gilder, of a son.

MARRIAGE.

WRIGHT—WAINWRIGHT—February 6th, at Aden, Arabia, by the Rev. C. Kirk, Barrack Master J. Wright, to Sarah Wainwright.

DEATHS.

PROFUMO—Jan. 28th, at Jeddah, Bartolomeo, infant son of Captain Profumo, Str. *Koina*, aged 13 months.

FOX—February 27th, at Galle, Ceylon, Walter Ernest Fox, Inspector Bombay Town Police, of liver complaint, aged 24 years.

DUXBURY—February 28th, at Middle Colaba, William Goodall, infant son of J. R. Duxbury, Esq., aged 50 days.

SOARES—At Colaba, Julius V. Soares, aged 29 years.

WOODWARD—March 1st, at Bellasis Junction Road, George Woodward, Engineer in the Broach Factory, aged 42 years and 8 months.

ROWLAND—March 5th, at No. 13, Bellasis Road, Byculla, Lilla Millicent, infant daughter of Mr. and Mrs. F. Rowland, aged *8 months and 3 days, deeply regretted.*

POWELL—March 5th, at the City Mission School, Grant Road, Byculla, Charlotte, the wife of Mr. Joseph Powell, aged 24 years.

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